

A
L E A R N E D
A N D F R V I T F V L L
E X P O S I T I O N
vpon the Lords
P R A Y E R.

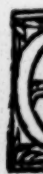
By *Arthur Dent*, sometime
Minister of the word of God
at South-Suberry,
in Essex.

LVKE II. 2.
*When you pray, say, Our Father which art
in heauen, &c.*

L O N D O N,
Printed for *Nicholas Bourne*, and are
to be sould at the entring into the
Royall Exchange. 1624.



T



bo
in
to
also
ter
oth
ver
on
and
dis
so v
Go
pro



THE PRINTER, TO
the READER.



Ourteous Reader, for as-
much as deuoute Christ-
ians, when they haue
found comfort in the la-
bours of any learned man, it causeth
in them a further desire, not onely
to reuiew what they haue read, but
also to haue a longing, as it were, af-
ter their further Paines, vpon any
other subiect. I doubt not, but am
verily perswaded, that this Expositi-
on of that Prayer, which our Lord
and Sauour Christ Iesus taught his
disciples; penned by one that hath
so well deserued of the Church of
God; by publishing so many good &
profitable Treatises, shall finde some

The Epistle

place among thy Heavenly meditations, although it be not as I thinke so perfect, as the Author intended it if hee had not beene preuented by death. For what wilt thou doe, either for all the benefits that thou hast receiued, or for those things that are required for thy vse, or to prevent any dangers, that may be feared? I say, what wilt thou doe, if thou wilt not imitate the holy Prophet, and call vpon the name of the Lord? and how canst thou better call vpon it, then as the Lord hath appointed? and what profit shalt thou haue by calling vpon him after that manner, except thou knowest the meaning of the spirit, in those words which thou pourest out before him? Wherefore seeing (as an auncient Father saith) *when thou praieest for thy selfe, necessity enforceth thee; and Charity bindeth thee to pray for others :* and seeing the

To the Reader

the holy one of God hath given thee in charge, *after this manner, pray yee;* this seruant of God shall so instruct thee, that according to the practise of the holy Apostle, thou shalt pray *with the spirit, & with understanding also,* and this one thing is necessary: For all the commandements of the Lord, are so full of counsell, that euery word hath his weight, yea euery syllable containes a secret, so that wee may all say with the Eunuch, *Acts. 8* *How can I understand, except some man should guide me?* And albeit I am perswaded that thou art full of goodnes, filled with knowledge, able also to admonish others: yet thou maiest bee content with skilfull *Apollos*, so eloquent in speech, mightie in the scriptures, and seruent in spirit, *Acts 18.* to haue the way of God expounded vnto thee by another man more perfectly. And this is that which I

The Epistle, &c.

Offer to thy Christian deuotion. Vſe
it then as becommeth thee, with ho-
lineſſe. Peruſe it often. I hope I am
truſly informed of the Author, I am
but the Miniſter to publiſh it for
thy good. Giue thanks to GOD,
that hath brought it to light. And
the GOD of all power, when thou
prayeſt, *graunt me thy hearts deſire,*
and fulfill all thy minde. Amen.

S. T.



A N
E X P O S I T I O N

vpon the Lords Prayer.

OF P R A Y E R :

and what it is.



Prayer, is an earnest lifting vp of the minde, and calling vpon God, according to his will with faith, by the helpe and woꝛke of

his spirit. Psal. 25. 1. Rom. 10. 13. 14. Math. 21. 22. Rom. 8. 26. 27.

Prayer, is a familiar conference betwixt God and vs.

Prayer, is as a Letter written vnto God, wherein we deliuer our minde vnto him.

Onely

A fruitfull Exposition

Onely God is to be called vpon, in whom onely we beleue. Rom. 10.

1 First, because hee hath so commaunded. Psal. 50. 15.

2 Secondly, because hee hath so taught. 6. 9.

3 Thirdly, because he hath so practised by example. 16. 39.

4 Fourthly, because he hath promised to heare our prayers.

5 Fifthly, because the Holy Ghost teacheth vs to cry Abba Father. Rom. 8. 15.

6 Lastly, because none canne heare our prayers and grant our requests but God onely. Mat. 6. 12.

We must pray at all times. 1. Thes. 5. 17. It must be the Alpha and Omega of all our actions, if we looke for any good successe

We must pray in all places. 1. Tim. 2. 8

There bee nine things to be obserued in prayer.

Before prayer.

Reading, Meditation, and feeling of our misery.

In

vpon the Lords Prayer.

In prayer.

Faith, Zeale, and Loue.

After prayer.

Watchfulnesse, Thankesgiuing, and
Practise.

Prayer is as a bunch of Keyes, where-
with Gods Childzen doe open all the
doores of Heauen, and enter into euery
closet.

The effects of prayer are wonderfull,
as appeareth by the prayers of Asa, Ieho-
aphat, Moises, Ezechias, Dauid, Elias,
Paul and Silas, the Disciples. Acts 4:31.
and 12:5, 7.

The Lords prayer is the perfect pat-
terne of all prayers for matter, but not
alwaies for words.

The Lords prayer consisteth of three
Parts.

A Preface.

Sixe Petitions.

A Conclusion.

The

A fruitfull Exposition

The Preface teacheth vs preparati-
on, that we doe not rashly, without
consideration, rush into the presence of
God, being so dreadfull and holy as it
is. Eccles. 5. 1. Psal. 26, 6.

Thre of the petitions doe concerne
Gods glorie, and thre our selues.

We must pray with greater seruen-
cie of the Spirit, for the things which
concerne Gods glory, then for those
which concerne our owne good, as ap-
peareth by the Methode: and for the
things which concerne our owne goods,
we must pray with moze zeale for hea-
uenly, then earthly things. Sith this
hath but one petition, the other two.

We must pray for the things that
concerne Gods glory simply, aboue any
respect at all of our owne good, as the
Particle (thy) in euery one doth shew.

Our

vpōn the Lords Prayer.

Our.

This word (our) doth teach, that true charitie and brotherly loue toward our neighbours is requyred in prayer, and that in common we must pray one for another, as we are euery where taught in the Scriptures. In matters of Faith we say (I) but in matters of Prayer (our ;) for we must loue our neighbour as our selfe, and therefore pray for our neighbour as our selfe. Iam. 5. 14.

Our Father, our bread, our trespasses, Lead vs not, Deliuer vs, &c. doe teach a fellow feeling one of anothers good and hurt.

This word (our) bringeth singular comfort to the poore, because Christ sheweth vnto them that God hath no respect of persons, as though he were more father of the rich, then of the poore, of the noble, then of the base, but doth account of all a like, for he is no respecter of persons.

Question

A fruitfull Exposition

Question.

Where a question may be moued, whether in our priuate prayers wee should pray in generall, or else in speciall termes, as vs, or me, our father, or my father.

Answer.

A Christian may in priuate prayer say my father, Mat. 26. 29, Mat. 27. 46. as Thomas said, My Lord, and my God, Iohn. 20. 28. and Paul, I giue thanks to my God, Rom. 1. 8. and Gods promise is, Ier. 3. 19. Thou shalt call mee thy father. For wee are not bound vnto the words of the Lords Prayer: but if wee pray for our brethren, or for our selues, wee fulfill the meaning of Christ.

By the word (Father) is meant the first person in Trinitie, and so it is alwaies taken in the Scriptures when one person is considered with another, as Math. 28. 9. I Iohn 5. 7.

Sometimke it is taken for the whole Trinitie, as Mal. 2. 10. Haue we not all one Father?

vpōn the Lords Prayer.

It is not vnlawfull to pray to the Sonne, and the Holy-Ghost, for inuocation belongeth to all the persons in Trinitie, and not onely to the Father.

Stephen prayed, Lord Iesus receiue my spirit, Acts 7. 59.

Paul prayed, Now God our Father, and our Lord Iesus Christ, guide our iourney vnto you, 1 Thes. 3. 11.

The grace of our Lord Iesus Christ, the loue of God, and the communion of the Holy Ghost, be with you, 2. Cor. 13.

14.

Men are Baptised in the name of the Father, and of the Sonne, and the Holy Ghost, that is, calling on the name of the Father, the Sonne, and the Holy Ghost.

Obiection.

This Prayer is a perfect platfōme of all prayers, and hēre wē are taught to direct our prayers onely to the Father, therefore it is not lawfull to pray to the Sonne, or the Holy Ghost.

Answer

A fruitfull Exposition

Answer.

The Father, Son, and holy Ghost, are in distinct persons, yet they are not to be seuered or diuided, because they all sub sist in one and the same Godhead or diuine nature.

Farther, in all outward actions, as in the creation and preservation of the world, and the saluation of the elect, they are not seuered nor diuided: for they all worke together, onely they are distinguished in they manner of workeing. Now if they be not diuided in nature or operation, then they be not to be seuered in worship.

In this place expressely wee direct our prayers to the Father, because he is the first person in order, yet so as then wee imply the Sonne, and the holy Ghost. For we pray to the Father, in the name of the Sonne, by the assistance of the holy Ghost.

To what person soeuer the prayer is directed wee must alwayes remember in minde and heart to include the rest,

When

vpon the Lords Prayer.

We may pray vnto Christ, not onely as he is God, but also as hee is the Mediatour, that is, as hee is in person consisting of two natures, yet as the Deitie be the obiect of the thing wee set before our eyes in prayer.

All our prayers ought to be in faith, respecting Gods promise, and Christs mediation: and therefore the person that prayeth must first be accepted in Christ, before their prayers and sacrifices can be accepted. Mar. 11. 24. Ioh. 14. 13. Heb. 7. and 11. 47.

Father.

God is the Father of the wicked, and euen of al creatures in respect of creation, but in respect of reconciliation he is only the father of the elect: for hee is their reconciled Father in Christ: he is their Father by adoption and grace: and therefore they onely in truth can and may call him Father.

God will be called by the name of Father, which is a sweet and loeing
B name,

A fruitfull Exposition

name, rather then by the name of Lord, or Iehouah, which are dreadfull: to allure and entise vs to come boldly vnto him, euen as childzen to their deere and louing father to put vp any sute or complaint vnto him. For Gods childzen being iniured & vniustly molested, haue no remedie but to goe tell their Father.

This word (father) implies a readinesse and willingnesse in God to heare, Esa. 58. 9. & 65. 24. 1 Pet. 3. 12. Luke 11 9, 13.

This word (father) doth assure vs we shall bee heard: for can a father not heare his childe? can hee deny him any thing? Matt. 7. 9.

This assurance in prayer is necessary, James 16. 7. Hebr. 11. 6. Luke 18. 7. 1 Iohn 5 14.

God doth alwayes heare and grant the lawfull requests of his childzen, in such time, manner, and sozt as he seeth good, and neuer faileth, if not according to their will, yet according to his will, and their best good.

This word (father) doth assure vs of our saluatiō: for in truth if we cal vpon him

vpon the Lords Prayer.

him as our father, as indeed hee is our father. then must wee needs be his children, & being his children how can wee perish? for there is no condemnation to them that are in Christ, Rom. 8. 1. And it is as possible for the Deuill to take away from Christ, one of the members of his materiall body, being now glorified in Heauen, as to plucke away, or cut off any member of his mysticall and spirituall body here in earth.

Wee may in a holy manner boast and reioyce in it that wee haue such a Father, so wise, so mighty, so louing, so bountifull, to whom wee alwaies may repaire for helpe in time of neede. If one of vs had a father that were the richest and the wisest in a Realme, would wee not exceedingly reioyce in him, and vse him?

This word (father) doth note vnto vs the exceeding deepe loue, and fatherly affectio: which he beareth toward vs his children, passing all loue of mothers vnto their children, as Esay 49. 15. Can a woman forget her child, and not haue compassion on the sonne of her womb?

A fruitfull Exposition

Though they should forget, yet wil not I forget thee. The booke of the Canticles doth most expressely & abundantly lay open the vnspeakable loue of Christ toward his Church, for indeed no loue doth so entirely loue his espoused wife as Christ loueth vs: for he loueth vs so dearely, and is so chary ouer vs, that he cannot endure the winde should blow vpon vs. If wee would eate gold wee should haue it. This loue of his, he doth at all times, and in all things expresse, and shewes it, as we say, and hath alwayes shewed it by election, redemption, Justification, sanctification, adoption, preservation, feeding, clothing, delighting, &c. breaking through all our vkindnesse to doe vs good, and continuing dayly vnto vs new mercies and fauours, notwithstanding all our vworthisnesse and manifold prouokings of him.

This word (Father) doth teach vs obedience: a sonne honozeth his father and a seruant his Maister. If I be a father, where is mine honor? &c. Mal. 1. 6. Why call yee mee Maister, Maister, and

vpon the Lords Prayer.

and doe not the things I speake ? Luke
6. 46. And if you call him father, &c.
1. Pet. 1. 17.

By this our obedience we testifie
our loue to him againe who loued vs so
deply and dearly : as Iohn 14. 21. Hee
that hath my Commandements and
keepeth them, is he that loueth me.

This is the loue of God, that we keep
his commandements, 1 Iohn 5. 3.

How can a Childe call him Father,
whom hee cares not continually to dis-
please thzough his leud conditions? He
cannot doe it, neither can any Father
delight in such a child.

If God be a father who is called vpon,
then true prayer is a note of Gods
childe, as Acts 9. 14. He hath authoritie
to binde all that call on thy name: so
1 Cor. 1. 2. the Saints are noted to be
such as call on the name of the Lord :
and on the contrary, it is made one of
the properties of an Athiest, not to call
on the name of God, Psal. 14. 4.

A fruitfull Exposition

Which art in heauen.

GOD, as touching his essence is no more in heauen, then in this inferior world, but hee is said to be in heauen, because his glory and Maiesty doth there most clearely shine out.

GOD is said to bee in heauen, because his Maiestie, that is, his Power, Wisdome, Justice and Mercy is made manifest from thence vnto vs.

By the name of heauen is vnderstood the dwelling place of God, of Angels, and glorified men, where God is more glorious then in this world.

Psalm. 115.3. Our God is in Heauen, and doth whatsoeuer he will.

Psalme 2.4. He that dwelleth in Heauen shall laugh them to scorne.

Esay 66.2. thus saith the Lord, Heauen is my throne, and the earth is my footstool.

1. Reg. 8.27. The heaven of heauens cannot containe him, for hee is alwayes euery where.

Which

vpon the Lords Prayer.

Which is all one as if it had bene said of infinite greatnesse or height, of incomprehensible power, of euerlasting immortallitie.

First therefore, wee are heere admonished to vse the action of prayer, with as great reuerence as possibly may bee, and not thinke of GOD in any earthly manner.

Eccle. 5. 1. Be not rash with thy mouth to speake a word before God: for he is in Heauen, and thou art in earth: therefore let thy words be few.

Therefore seeing God is in heauen, away with all drowsie and dead praying, let vs come with reuerence in our hearts before the Lord.

God is said to be our Father in heauen to distinguish him from our earthly Fathers: and that wee might understand how much better he is then they, and more able to helpe vs, as appeareth Matt. 7. 11.

The Fathers of the bodies haue oftentimes a will to helpe their Children, but are not able, either because they are let by pouertie, or distance of place, or

A fruitfull Exposition

some other meanes : but God, who is our Father, is rich towards all that call vpon him, he is present euery where, &c.

Againe, wee doe here learne that our hearts in prayer must mount vp into heauen, and be lifted vp above all earthly and fraile things, how beautifull or godly soeuer, and be wholly fixed vpon the Lord.

Vnto thee, O Lord, lift I vp my soule, Psal. 25. 1.

Here are condemned all colde courtlye prayers, when mens mindes are occupied about other matters, which is but a plain dallying and mocking with God.

Such manner of praying is a very grievous sinne, greater then mocking Father and Mother : for it is directly against God, the other against men. It is a greater sinne to mocke God, then to mocke men.

This sinne, because it is against the first Table, and therefore more hard to be discerned (for the light of the second Table shineth naturally more clærely then the light of the first) is lightly esteemed,

vpon the Lords Prayer.

esteemed, and doth lesse trouble the consciences of ignozant men.

God is in heauen: therefore hee is able to graunt all our requests. He is our Father, therefore he is willing and ready.

This ouerthroweth Popish Idolatrie, as worshipping of Crosse, Crucifixes, Keades, running a pilgrimage to worship Idols: for the G D D to whom we must pray is in heauen, and we must lift vp our mindes thither. How can wee doe this so long as our eyes and mindes are poaring vpon an Image, made by the Art of man?

Hollowed

A fruitfull Exposition

Hallowed be thy name.

This petition is set in the forefront, because Gods glory must bee preferred before all things.

1 For that is the end of our Creation, Plal. 103. 22. & 147. 7.

2 The end of all Creatures, Proverbs 10. 4.

3 The end of all the Counsailes of God, Ephes. 1. 6.

4 The onely end whereunto all our thoughts, words, and deeds must be directed, 1 Cor. 10. 31.

Gods glory is a most precious thing, and wee must be more chary of it then any thing, as wee are more chary of a golden Cuppe, then of an earthen Pitcher. But alas, wee care not for Gods glory: We are all for our selues, our owne glory, credit, name, commodities, &c.

Plal. 115. 1.

Herod tooke the glory of God to himselfe, and therefore the Angel of the Lord smote him, Acts 12.

The

vpon the Lords Prayer.

The name of God in this place is put
for God himselfe, as 1 Kings 5.5. Hee
shall build a house to my Name.

Also, for the attributes of God, as his

Justice,

Mercy,

Word,

Workes,

Providence,

Power.

For God is knowne to vs by all
these, as men are knowne by their
names: and as all mans praise and glo-
ry lyeth in his name, so all the glory of
God is in these.

To Hallow, is to serue, or set apart
any thing from common vse, to some
proper or peculiar end.

As the Temple was hallowed, that
is, set apart to an holy vse.

The Priests were sanctified, that is,
set apart to the seruice of God.

All that beleue in Christ are sancti-
fied, that is, set apart from sin to serue
God.

In like manner, Gods name is hal-
lowed, when it is put apart from obli-
uion,

A fruitfull Exposition

nion, contempt, prophanation, pollution, blasphemie, and all abuses, to an holy, reuerent, and honourable vse, whether we thinke or speake of it.

Obiection.

How can a sinfull man Hallo w Gods name, which is pure and holy in it selfe?

Answer.

Not as hee doth sanctifie vs, by communicating vnto vs an inherent qualitie of holinesse: for wee cannot make him holy, or adde any thing to his Holinesse that is most holy in himselfe, and the perfection of all holinesse: but wee sanctifie him, when wee acknowledge, and celebrate, and worship him so in heart, word, and deed, that we cause his glory to be spread among men, and make manifest to the World, by the right vse of it, that it is holy, pure, and honourable: the like phrase is used, Luke 7. 29. Wiledome is iustified of her Children, that is, declared to be iust.

The

vpon the Lords Prayer.

The summe of this petition is, that wee may so carrie our selues in all our actions, and the whole course of our life, that his helpe name bee not reproached by our occasion, but rather be honoured and magnified.

Examples.

The children of Israel sung a song of victorie, vpon Pharaos ouerthrow.

I will sing vnto the LORD for hee hath triumphed gloriously: the Horse and him that rode vpon him hath hee ouerthrowne in the Sea, Exod. 15. 1.

Dauid extolleth the maiestie of God by his workes in the heauen, Psal 19. 1. And especially in man, both in his creation and redemption by Christ, Psalme 135. and 136.

O Lord, how excellent is thy name. in all the earth, which settest thy glory about the heauens? Psalme 8.

The

A fruitfull Exposition

The very Angells of Heauen at the birth of Christ, doe sound out the praises of God.

Glory bee to God in the highest heauens, and in earth peace, good-will towards men, Luke 2.13.14.

The Saints of GOD haue magnified his great and holy name, not onely in respect of his great workes of Election, Creation, Redemption, Justification, Sanctification, &c. but euen for his iudgements and chastisements also, as Job, The Lord giueth, and the Lord taketh away, blessed bee the name of the Lord, Job 1. 21.

And Dauid, Psalme 110. It is good that thou hast humbled me.

And the Apostles went forth of the Councell, reioycing that they were counted worthy to suffer reproach for the name of Iesus Christ, AAs 4.

According therefore to the example of these ancient Worthies, euery one of vs must zealously strue to glorifie God: as Heb. 12.1.

And

vpon the Lords Prayer.

And that especially in performing the duties of our severall callings, as Magistrate, Minister, Gentleman and Tradesman: for it is a thing acceptable to God and man, to bee a good man in our place. A good Magistrate, that ruleth well: a good Minister, that teacheth well and diligently: a good Gentleman, that distributeth liberally: a good Tradesman, by whom a man may live quietly, peaceably, ioyfully and comfortably.

Abusers of this Petition.

All those which are proud, and seeke glory to themselves, being so iealous of their owne honour, that to magnifie and lift vp themselves, they will tread downe the name of God.

Ioh. 5. 44.
Pla. 115. 1.

All those which professe the Gospell, and staine it with their wicked lines.

Rom. 2. 24.
1 Pet. 3. 15
16.

All such as delight to raise vp and spread slanders against the profession of Religion.

Ag. 19. 9.
1. Ti. 1. 13.

All swearers and blasphemers of Gods most holy name.

Exo. 20. 7.

A fruitfull Exposition

For all these say and babble with
their mouth, Hallowed bee thy name
but their hearts neuer careth for any
such matter.

Thy kingdome come.

These Petitions haue a very good
coherence in them : for then is
Gods name indeede honoured . when
his Kingdome is erected in the hearts
of men. Heere therefore wee pray for
the meanes of the aduancement of
Gods name.

This word (thy) doth note a difference
betwixt the kingdome of Christ
which is spirituall, as hee himselſe ſaith
My kingdome is not of this world, and
all earthly kingdomes.

Secondly, it putteth vs in minde
that there are two Kingdomes, one
Gods, and that is the Kingdome of
Heauen, another the Devils, which is
called

vpon the Lords Prayer.

called the kingdome of darknesse.

The pillers of the Deuils kingdome are, Ignorance, Errour, Idolatry, Superstition, Sinne, and disobedience to God.

The Subiects of this kingdome are all prophane Atheists, carnall worshipping, and all viregenerate men whatsoever: for hee raignoth and ruleth ouer them at his pleasure: hee is their God and King, and they doe very hartly and willingly submit themselves vnto his scepter and gouernment, fight vnder his Standard, against God and their owne saluation, Ephe. 2. 2. 2 Cor. 4. 3. 4. 2. Tim. 2. 26. Yet these vngodly men spit at the naming of the Deuill, and say they desie him.

This word (kingdome) is taken thre manner of wayes in the scripture.

First, for that absolute & soueraigne power of God, whereby hee ruleth all things, yea, euen the deuils themselves, as Psalm. 103. The Lord hath prepared his Throne in heauen, his kingdome is ouer all.

C

Againe,

A fruitfull Exposition

Againe, The Lord raigneth, let the earth reioyce, Psal. 97.

Secondly, for the kingdome of Grace, as Rom. 14. 17. The kingdome of God is not meate and drinke, but Righteousnesse, Peace, and Ioy in the holy Ghost. Where, by Righteousnesse hee meaneth the assurance of our Iustification before God, in the righteousness of Christ, Peace of Conscience, which proceedes from this assurance, and ioy in the holy Ghost which commeth from them both, So Mark 2. 15. The kingdome of God is at hand, repent and beleue the Gospel.

In a kingdome there are five things to be considered :

- 1 A King.
- 2 Subiects.
- 3 Lawes.
- 4 Authoritie.
- 5 Officers.

1 In this kingdome Christ is king, It is he to whom the Father hath given all authoritie, both in heauen and earth. Match, 28. 20.

2 Subiects

vpon the Lords Prayer.

2 Subiects are all the elect, which doe willingly submit themselves vnto his gouernment, as Psalme 110.3. and serue the Lord in feare and trembling, or at least make an outward profession of it, though their hearts be not sound.

3 Lawes, are the old and new Testament, wherein is set downe his whole will: This is his Statute booke.

4 Authoritie is the compelling power of his Word & Spirit, whereby hee forceth the Rebels of the world to come in, as it is written, Compell them to come in. Such a conquest wee read of Acts 2.17.18. And in very deed the Word and the Spirit, are the very meanes whereby Christ ruleth and raigneth ouer his: and therefore the Word is called the Scepter of his power, Rom. 1.16. Mark. 1.14. The arme of God, Psalme 110.2. Elay 53.1. The rodde his mouth, Elay 11.4.

Reasons.

Because by it hee doth set vp his Throne in the hearts of men.

A fruitfull Exposition

By it he doth draw men into heauen
as with a most mightie arme.

By it he doth ouerthrow and destroy
the power of darknesse.

5 Officers of this Kingdome are,
the Pastors & Ministers of the Church,
vpon whom this charge is laide, that
they preach the Word, gouerne the
Church, and see the execution of the
Kings Lawes.

Thirdly, the kingdome of Glozy is
that happinesse which Gods chosen
shall for euer inioy, as it is written:
Come yee-blessed of my Father, receiue
the Kingdome prepared for you from
the beginning of the world. And a
gaire, It is well done thou good seruant
and faithfull, enter into thy Masters ioy,
Matth. 25.

Come.

vpon the Lords Prayer.

Come.

Gods Kingdome commeth when it takes place, and is established and confirmed in mens hearts, and made manifest to all people, the impediments being remoued.

The summe of this Petition.

That Christ would raigne ouer vs by his Word and Spirit.

That wee may bee subiect to his kingdome in word and deede, in holinesse and righteousnesse.

That hee would preserve and increase his Church.

That hee would destroy the power of the Deuill, and the workes of darknesse.

That hee would frustrate and bring to nought, all the Counsels of the wicked, against his Truth, kingdome, and People.

A fruitfull Exposition

Things prayed for in this Petition.

That Christ may guide vs, and gouerne vs by his holy Spirit, in all our particular actions, that hee may haue a kingdome within vs.

Psalme 51.

Create in mee a cleane heart, O God, and renue a right Spirit within mee, &c.
Stablisth me with thy free Spirit.

Where also wee doe pray for the prosperous estate of the Church.

Psalme 122.6.

Pray for the peace of Ierusalem, they shall prosper that loue thee.

Esay 62.7.

Yee that are the Lords remembrancers, giue him no rest vntill hee set vp Ierusalem, the praise of the world.

Wee doe pray for Christian Kings and Princes, that God would prosper their gouernment: for they are nursing Fathers, and nursing Mothers to the Church, Esay 49.

1 Timothy 2.2.

Let Prayers and Supplications, with giuing

vpon the Lords Prayer.

giuing of thankes, be made for all men,
for Kings, and for all that are in autho-
ritie.

Wee are also to pray the Lord of the Matt. 9.38.
haruest, to send forth labourers into his
haruest, that is, faithfull and zealous
Ministers and Preachers of the Gos-
pell, which are the principall Studs
and pillars to vphold the Kingdome of
Christ, and most notable instruments
both for the beating downe of the king-
dome of Satan and Sinne, and for the
sauing of the soules of his people.

2 Thes. 3.1.

Brethren, pray for vs, that the Word
of the Lord may haue a free passage, and
be glorified, &c.

Prou. 29.18.

Where vision fayleth the people are
left naked.

Furthermore, wee are to pray for all
Christian Scholes of learning, because
they are as it were Seminaries and
Nurseries of Gods Church.

Last of all, wee are to desire that the
Lord would hasten the second comming
of Christ, as the Saints pray, Come

A fruitfull Exposition

Lord Iesus, come quickly, Romanes
22. 20.

Therefore the godly are saide to loue
the comming of Christ, 2 Tim. 4. 8.

True Petitioners.

First, they that mourne and lament
to see the dominion and power of the
Deuill to be so great as it is.

Secondly, they that deale earnestly
with God euery day, that it may be di-
minished.

Thirdly, they that pray earnestly day
and night, that God would multiply
the number of his Childezen.

Fourthly, they that long for the
Day of Christ, wherein hee shall put
downe all rule, and all authoritie, and
power, &c.

Counterfeit Petitioners.

Such as scozne at the Ministerie of
the Church.

Such as hinder the free course of the
Gospell.

Such

vpon the Lords Prayer.

Such as oppose themselves against
godly Preachers, and good men.

Such as take part with the wicked,
and defend bad causes.

Such as labour to quench and smother
all good matters in their hearts.

Such as put far from them the day
of euill, and wait not, nor prepare themselves
for his coming.

Thy will be done, &c.

Sence.

GRaunt that wee and all men, re-
nouncing our owne wil, may readi-
ly, and without murmuring obey thy
will, and so may chearefully execute
whatsoever the Angels doe in heauen.

Coherence.

In the former petition wee prayed,
that hee onely might bee our King and
raigne ouer vs : now wee desire that
being

A fruitfull Exposition

being his Subiects, we may obey him,
and doe his will.

Mal. 1. 6.

If I be a Father, where is my honor?

• If I be a Master, where is my feare?

Will.

Here it signifieth Gods Word:
for in his Word his Will is re-
uealed.

• Of the whole Will of God, there be
thre speciall points, which are in this
place meant.

- 1 Faith in the promises.
- 2 Sanctification.
- 3 Patient bearing of the Crosse.

Prooffe of the first.

This is then his Commaundement,
that wee beleue in the name of his
Sonne Iesus Christ, 1 Iohn 3. 23.

This

vpon the Lords Prayer.

This is the will of him that sent mee,
that euery one which seeth the Sonne,
and beleeueth on him, should haue e-
uerlasting life, Ioh. 6. 40.

Prooofe of the second.

This is the will of God, euen your
sanctification, 1 Theff. 4. 3.

Prooofe of the third.

Whosoever will be my Disciple, must
forsake himselfe, and take vp his crosse
and follow me, Mat. 16. 4.

The Apostle prayeth, Phil. 3. 10.
that hee might know him, and the ver-
tue of his resurrection, and the fellow-
ship of his afflictions, and be made con-
formable to his death.

Thy will, not mine: for since the fall
of Adam, mans will is wicked and cor-
rupt, yea, it is flat enmitie to **G D D**,
Rom. 8. 7. But **Gods** will is most holy,
right and pure, and therefore all our
loue ought to be vpon it.

Done, that is, obeyed and accompli-
shed

A fruitfull Exposition

shed of men. Then the effect of the prayer is this: O Lord, seeing thou art our King, giue vs grace to shew our selues good Subiects in obeying thy will. For obedience is better then sacrifice, and to hearken is better then the fat of Rams. 1 Sam. 15. 22.

Not euery one that saith Lord, Lord, shall enter into the Kingdome of Heauen, but he that doth the will of my Father, which is in Heauen, Matt. 7. 22.

Whosoever doth the will of God, is my Brother, my Sister, and my Mother, Marke 3. 35.

Hee that fulfilleth the will of God abideth for euer, 1 Ioh. 2. 17.

In

vpon the Lords Prayer.

In Earth, as it is in
Heauen.

This clause sheweth the manner of
doing Gods will.

By heauen, here is meant the soules
of faithfull men departed, and the elect
Angels.

Praise the Lord yee his Angels, that
excell in strength, that doe his Com-
mandements, in obeying the voyce of
his word, Psal. 103. 20.

By Earth is vnderstood nothing but
men on earth: because all other crea-
tures, in their kindes, obey God, onely
man is rebellious and disobedient.

The word (as) doth imply a simili-
tude, not an equalitie.

Sence.

Let thy will bee done by vs Men on
earth, as the Angels and Saints depar-
ted

A fruitfull Exposition

ted, doe thy will in Heauen, that is,

1 Willingly,

2 Speedily,

3 Faithfully and continually.

Ezek. i.

Therefore they are said in the Scriptures to be winged.

Things prayed for.

Deniall of our selues, our owne wills and effections.

Knowledge of Gods will, for otherwise how should we doe it?

A feruent desire of obedience, to doe his will in all our particular actions.

Patience, and a willing submitting of our selues to the will of God in all things.

So did Elie the Priest, It is the Lord, let him doe what seemeth him good,
1 Sam. 3. 18.

So did Dauid, 2. Sam. 15. 26. But if hee thus say, Behold I haue no delight in thee: behold, here I am, let him doe to me as seemeth good in his eyes.

So Christ himselfe, Father take this cup from mee, yet not as I will, but as thou wilt, Mark. 14. 36.

So

vpon the Lords Prayer.

So the Disciples, and holy Christians, Acts 12.14. The will of the Lord be done.

Therefore Saint Iames calleth Patience by the name of Wisedome, because mans chiefe wisedome standeth therein, that in his aduersities and troubles, hee patiently submits himselfe to the will of God.

But on the contrary, it is extreame foolishnesse and madnesse, if any dare resist and set himselfe against it. For what good doth hee by it, Can hee change the will of God? No verily. Nay rather he maketh his owne case worse, as well with inward griefe, that tormenteth him, as also because hee pulleth the wrath of God vpon himselfe: for by our Stubbornnesse he is compelled to lay more grievous punishments vpon vs. On the other side, by our patience he is moued vnto pittie, euen as good Parents are wont, when they perceiue that their Childzen are brought into good order by their correction.

Who

A fruitfull Exposition

Who prayeth this Petition
aright.

They which belwayle the sinnes of
the World, as Ignorance, Errour,
Schismes, Pride, Couetousnesse, Con-
tempt of the World, Oppression, Swea-
ring, Lying, &c.

They which are grieved for their im-
patience and disquietnesse of minde.

For their coldnesse in Gods seruice.

For their vnperfect obedience and
wants, euen in their best actions.

Giue vs this day our
daily bread.

THE three former Petitions doe
immediately concerne God, these
three last our selues: which teacheth
vs that we must preferre God and his
glozy before all things.

Coherence

vpon the Lords Prayer.

Coherence.

In the first we were taught to pray,
that Gods Name may bee hallowed,
which is done, when God reigneth in
our hearts, and his will is done :

Now further, his will is obeyed in
three things.

First, by depending on his Proui-
dence, for the things of this life.

Secondly, for depending on his mer-
cy for the pardon of sinnes.

Thirdly, by depending on his power
and might in resisting temptations: and
thus is the will of God obeyed.

Bread.

BRead, signifieth all things whereby
this life is preserved, as Meate,
Drinke, Clothing, Health, Peace, Li-
bertie: yea, Goates milke, Prou. 27. 27.
and the fruit of Trees. Ierem. 11. 19.

D

Genes.

A fruitfull Exposition

Genes. 1. 29. And all things that passe
to and fro in trafficke: Prou. 31.14.

In the sweat of thy face shalt thou
eate thy bread : Gen.3.19.

Man liueth not by bread onely, &c.
Marth. 4.

Iesus entred into the house of a cer-
taine Pharisee to eate bread : Luke 14.

Christ vseth this word (Bread) ra-
ther then Flesh, Victuals, Meate, Dainties,
Varieties, &c. to instruct vs to
Christian Sobrietie and moderation in
our Diet, Houses, &c. and to teach vs to
be content with a little, and to bee con-
tent if wee haue no more but Bread,
that is, things necessary to preserve life:
and moreouer, that we should take that
fare thankfully, how thin soeuer it
were, which he of his mercy hath prou-
ided for vs, not murmuring against it,
nor fretting through impatience, as the
Israelites did, who loathed Manna,
which they had receiued of G D D for
their present necessitie : Phil. 4. 12.
1 Tim. 6. 8. Heb. 13. 5.

Wee may vse things not onely for
necessitie, but also for honest pleasure,

Plal.

vpon the Lords Prayer.

Pfal. 104. 15. Iohn 12. 3. But notwithstanding if wee haue to defend necessities wee must be content: 1 Tim. 6. 8.

Daily.

THe word in Greeke signifieth, vnto our Essences or Substances: the meaning is, Give vs such Bread as may nourish our Substances, such as is fit and profitable for our nature and constitution, and wherewith our life may be maintained.

Four Reasons may be alledged why Christ vseth this word *Daily*.

First, as hath beene said befoze, that wee should not seeke after varieties and dainties, but that which may satisfie the necessities of Nature.

Secondly, to bridle all inordinate care, and immoderate desire of Riches,

A fruitfull Exposition

and therefore Saint Luke calleth it, bread for the day, that is, bread sufficient for to preserve vs for the present day.

Although then we be willed to aske all outward things of God, yet we may not aske them to spend them vpon our lusts, 1am. 4. 3. Neither may we make prouision for the flesh, to fulfill the lusts therefore, Rom. 13. 14.

Our money is giuen vs for bread, as it is written: Wherefore doe you lay out your money, and not for bread? Esay 55. 2.

Thirdly, that wee should desire no more but a competency of these things, as did wise Salomon, who onely desired the meane estate, as the most safest and best, Pro. 30. 8.

Fourthly, that we should eate to restore vitall humour, which spendeth euery day by strength of naturall heate.

Lastly, we must aske it euery day, to the end wee may take pleasure in this custome, of louing and fearing God.

Our.

vpon the Lords Prayer.

Our.

In respect of Christ, bread is called (ours) for hauing giuen Christ vnto vs, hee doth in him, and by him, giue all things else vnto vs so that in Christ we haue a proper interest in them, as it is written : All things are yours, and yee are Christs, 2 Cor. 3. 22. and then indeed are they most of all ours, when they are sanctified vnto vs by the word and Prayer, 1.Tim.4.4. that is, when wee vse them aright, according to the rules of Gods Word, calling vpon his Name for a blessing, before and after the vse of them.

Furthermoze this word (our) doth teach vs that every man must liue of his owne calling, and his owne goods truly gotten, by his owne sweat, and not another mans : not by Robbery, Oppression, Deceit, Lying, Fraud,

A fruitfull Exposition

and such other vnlawfull meanes, for
such goe to the Deuill for bread, and
after such sort.

Againe, it is called, Our bread, be-
cause wee should not eate it alone, but
distribute it to them that haue need, as
it is witten, Breake thy bread to the
hungry, Elay 58. And againe, Cast thy
bread vpon the waters, for after many
dayes thou shalt finde it: Eccles 11. And
Iob saith, I haue not eaten my morsels
alone: Iob 31.

This day.

THese wordes condemne all immo-
derate desire of riches and distrust-
full care for time to come, and doe teach
vs to rest on his fatherly goodnesse from
day to day. This is noted vnto vs,
where the Israelites were commanded
to gather no more Manna, then would
serue

vpon the Lords Prayer.

serue for one day: for if they did, it pur-
trified: whereby God taught them to
rest on his prouidence, euery particular
day, and not on the meanes.

Yet is it lawfull in good manner, to
prouide for dayes, yeres, and times to
come, as Ioseph in Egypt, in the sea-
uen yeres of plentie, stored vp against
the yeres of famine. The Apostles
prouided for the Church in Iudea, a-
gainst the time of dearth, foretolde by
Aggabus, Acts 11.28. Salomon saith,
He that gathers in Summer is the sonne
of Wisdome, but hee that sleepeth in
Haruest is the sonne of Confusion. Pro-
uerbs 10.5. So then onely the distrust-
full care, that distracteth the mind, is
here forbidden.

A fruitfull Exposition

Giue vs

Not mee : this serues to teach vs that a man must not onely regard himselfe, or pray for himselfe, but also be mindfull of others; 1 Cor. 13. True loue seekes not her owne things.

The branches of the Vine are laden with clusters of grapes, not for themselves, but for others. The Candle spends it selfe, to giue others light: The eye seeth not for it selfe, but for the whole body.

Giue.

This sheweth that God is the Author and Giuer of all earthly blessings, and therefore wee must begge them at his hands. If you that are euill know

vpon the Lords Prayer.

know how to giue good gifts vnto
your Children , how much more shall
your Father which is in heauen , giue
good things to them that aske them of
him ? Matt.7.11.

I am not worthy of the least of the
mercies which thou hast shewed to thy
seruant: for with my staffe came I ouer
this Iordane, Gen. 31.10.

Jacob asked bread to eate, and gar-
ments to put on, Gen. 28.20.

The Jewes were commaunded to
bring of the first of all their fruit in a
basket , and to professe that they had
receiued them of the Lord, as the Au-
thor and giuer of them, Deut. 26.2.

All such as deny God to be the Author
and giuer of these things, as sake them
by vnlawfull meanes, as Theft, Op-
pression, Deceit, consulting with Wil-
lards, &c. they acknowledge the Deuill
to be the author of them.

Obiection.

The rich neede not say, Giue vs this
day, for they haue aboundance already,
and what need they ask that they haue?

Answer.

A fruitfull Exposition

Answer.

Though a man had all the wealth in the world, and want nothing that can be desired, yet all is nothing without Gods blessing: if hee wants Gods blessing, in effect hee wants all: wherefore euen Kinges and Potentates are as much bound to vse this Petition as the poorest. For though a man haue abundance, yet his life standeth not in his riches, Luke 12. 15. Bread of it selfe cannot nourish and sustaine our life, no more then a stone, or a chip, but the staffe of bread, EJay 3. that is, a blessing vpon bread.

Hagg. 1. 6.

Thou maist eat, and not haue enough; be cloathed, and not warme; earne wages, and put it into a broken bagge, if God doe not blesse thee.

Prou. 10. 22.

The blessing of the Lord maketh rich, & it doth bring no sorrow with it.

Lastly,

vp̄on the Lords Prayer.

Lastly, here we see, that all labour
and toyle, taken in any kinde of calling
availeth not, vnlesse God giue his bles-
sing: Psal. 127. 1.

A Reason of the Order.

The reason why this Petition, con-
cerning things of this life, is set before
the other following, concerning a bet-
ter life, is not because bread is more
excellent then remission of sinnes, and
strength against temptations, but be-
cause men must haue a beag, and a
sustentation by bread in this life, before
they can desire forgiveness of sinnes,
and strength against temptations. And
because by earthly things we may lift
vp our mindes, and climbe vp, as it
were, to the consideration of heavenly.

For-

A fruitfull Exposition

Forgiue vs our trespasses.

In this & the next Petition, we craue
spirituall blessings, where wee note,
that seeing there are two Petitions
which concerne spirituall things, and
but one for Tempozall, that the care for
our soules must bee double moze, then
the care for our bodies.

Coherence.

Gods will is done, when wee trust
in his pꝛouidence for things of this life,
and in his mercy for the pardon of our
sinnes.

Reason of the order, that first wee
craue things for the body, and after-
wards for the soule; as though the
body were more excellent then the
soule.

The

vpon the Lords Prayer.

The reason heereof is, that hee will
raine vs by degrees, and draw vs on
y little and little to beleene the for-
giuenesse of sinnes, which is a great
matter, and a very high point: hee con-
sidereth our dulnesse and backward-
nesse, and therefore dealeth with vs as
Schollemaster with his dull Schol-
ers; which first teacheth them easie
things, and after carryeth them to high-
er points. For the former petition is a
step or degree to these two following,
or he that will rest on Gods mercy, for
the pardon of his sins, must first of all
rest on Gods prouidence, for this life:
or hee that cannot put his affiance in
God for the prouision of meat & drinke,
how shall hee trust in Gods mercy for
the saluation of his soule?

The Kuler, by the healing of the bo-
dy of his child, was brought to beleue
Christ, Ioh. 4. 53.

By debts, sinnes are meant, as Luke
11. 4. where it is said, Forgiue vs our
sins: and in Matthew 6. 12. where it
is said, Forgiue vs our debts.

They are so called, because of the re-
semblance

A fruitfull Exposition

Forgiue vs our trespasses.

In this & the next Petition, we craue
spirituall blessings, where wee note,
that seeing there are two Petitions
which concerne spirituall things, and
but one for Tempozall, that the care for
our soules must bee double moze, then
the care for our bodies.

Coherence.

Gods will is done, when wee trust
in his prouidence for things of this life,
and in his mercy for the pardon of our
sinnes.

Reason of the order, that first wee
craue things for the body, and after-
wards for the soule; as though the
body were more excellent then the
soule.

The

vpon the Lords Prayer.

The reason heereof is, that hee will traine vs by degrees, and draw vs on by little and little to beleene the forgiveness of sinnes, which is a great matter, and a very high point: hee considereth our dulnesse and backwardnesse, and therefore dealeth with vs as a Scholemaster with his dull Schollers; which first teacheth them easie things, and after carryeth them to higher points. For the former petition is a step or degree to these two following, for he that will rest on Gods mercy, for the pardon of his sins, must first of all rest on Gods providence, for this life: for hee that cannot put his affiance in God for the provision of meat & drinke, how shall hee trust in Gods mercy for the saluation of his soule?

The Ruler, by the healing of the boy of his child, was brought to beleue in Christ, Ioh. 4. 53.

By debts, sinnes are meant, as Luke 11. 4. where it is said, Forgiue vs our sinnes: and in Matthew 6. 12. where it is said, Forgiue vs our debts.

They are so called, because of the resemblance

A fruitfull Exposition

semblance betwéene them : for euen as a debt doth bind a man, either to make satisfaction, or else to goe to prison : so our sinnes bindes vs, either to satisfie Gods iustice, or else to suffer eternall damnation. Under the name of debts is contained both Actuell and Original sinnes.

They are called our debts, because they are of our selues, and not of God, as Genes. 6. 5.

Forgiue.

To forgiue sinne, is to couer it, or not to impute it : Psal. 32. When our sinnes are imputed to Christ, and his righteousness to vs, then are we fully cleared and discharged.

Through whom is forgiuenesse ?

Forgiuenesse is only through Christ
Rom

vpon the Lords Prayer.

Rom. 3. 24. Ephes. 1. 7. Col. 1. 14. Heb. 9.
Zech. 13. 1.

Under this one benefit of remission of sinnes, all the rest of the same kinde are vnderstood: as namely, Justification, Sanctification, Redemption, Regeneration, Glorification.

This word (forgiue) teacheth that all men are sinners, and haue neede of forgiuenesse, as 1 Kings 8. 46. There is no man that sinneth not.

Surely, there is no man iust in the earth, that doth good and sinneth not: Eccles. 7. 22.

Who can say, I haue purified my heart, I am cleane from my sinne? Prouerbs.

Enter not into iudgement with thy seruant, for no man liuing shall be iustified in thy sight: Psalm. 143. 2.

If thou, O God, marke our iniquities, who shall be able to stand? Psal. 130. 3.

O cleanse mee from my secret sinnes: Psal. 19. 12.

Seeing we pray for free forgiuenesse, wee are to hold that there is no satisfaction made by vs to Gods iustice for sinne: for to forgiue, and to satisfie, be contra-

A fruitfull Exposition

contrary: here falleth down the doctrine of satisfaction, taught in the Church of Rome.

Seeing we sinne daily, and therefore pray daily for forgiveness, wee note the great patience and long suffering of God, that suffers and beareth still, and doth not powre downe his wrath upon vs, and it doth teach vs to vse the like patience towards our brethren that offend vs.

Againe, wee may obserue, that our sanctification in this life is neuer perfect, because we craue pardon euery day for sinne, it is alwayes in perfecting, but neuer perfected here.

Where it is brought as a reason taken from the comparison of the lesse to the greater, thus: if we which haue but a sparke of mercy, doe forgive others, then doe thou, which art the fountaine of mercy, forgive vs: but wee forgive others, therefore doe thou forgive vs.

The Papists make our forgiving a cause, for the which God is moued to forgive vs: but it is no cause, but onely a signe or effect, that God doth forgive vs,

vpon the Lords Prayer.

vs, for our readinesse and willingnesse in forgiuing others, is a linely token of the pardon of our owne sinnes : wee must therefore bee ready to forgiue others, that wee may haue testimony in our owne consciences that God forgiueth vs : Blessed are the mercifull, for they shall obtaine mercy.

If you forgiue men their trespasses, your heavenly Father will also forgiue you : but if you doe not forgiue men their trespasses, neither will your heavenly Father forgiue you your trespasses : Matt. 6. 14.

A man doth neuer freely, frankly, and from his heart forgiue others, till hee doe inwardly feele that God hath forgiuen him : but when hee once feeleth that, then doth hee easily and readily forgiue his brother, that thereby he may haue more and more testimony to his owne heart of Gods loue towards him : for a man is towards his neighbour, as hee feeleth God to be towards himselfe: he reboundeth vpon his neighbour that which hee hath receiued from God, therefore hee which feeleth not

☪

God

A fruitfull Exposition

God to bee mercifull to himfelfe, will neuer bee mercifull to his neighbour. A feale doth not fet any print into the ware, befoze it hath it in it felfe. A coale doth not warme others, till it bee hote it felfe : fo we doe not willingly forgiue till we be forgiuen.

But after a feale hath receiued his impzeffion, and is grauen, it doth imprint the fame vpon the ware: and after the coales bee hote, they heat others, fo after wee feele God to be good to vs, we are good to others.

The manner of forgiuenesse.

Our Sauour faith, Matth. 18. that it muft bee from the heart : therefore wicked are they which fay, I may forgiue him, but I will not forget him : he may come into my Water-nofter, but he fhall neuer come into my Creed : behold the Devils logicke, which maketh Malice to be Charitie.

Blinde people play with the Lords Prayer, as the Flie doth with the Candle, till the bee burnt : for the more they

vpon the Lords Prayer.

they pray these words, the more they call for vengeance against themselves.

For if wee be so cruell, that wee cannot forgive the offences which men commit against vs, which are but as the debt of one hundred pence, with what face can we require of God to be forgiven the offences which wee haue committed against him, which are as the debt of ten thousand talents?

Looke how often therefore a man doth utter this petition, with a minde desirous of reuenge, so often doth hee call vnto the Lord to take vengeance vpon him for his sinnes.

Obiection.

How can any man forgive trespasses, seeing God only forgives sinnes?

Answer.

In euery trespass which any man doth to his neighbour, there bee two offences.

One to God.

Another to man,

A fruitfull Exposition

In the first respect, as it is against God and his Law, it is called a sinne, and that God only forgiveth.

In the other respect, it is called an iniury or damage, and so man may forgive it.

So in the case of these, as it is a sinne against God, God onely doth forgive it: but as it is a wrong to our neighbour, man doth forgive it.

Obiection.

Whether a man may lawfully pray this petition, and yet sue him at the Law who hath done him wrong.

A man may in an holy manner sue another for an iniury, as a Souldier in lawfull warre may kill his enemy, and yet loue him: so a man may forgive an iniury, and yet seeke in a Christian manner the remedie.

But in doing of this, wee must observe five things.

First, wee are to take heed of a private reuenge and inward hatred, which if we do not conceiue, we do not forgive

Secondly,

vpon the Lords Prayer.

Secondly, we must take heed of offence, and haue care that our doings be not scandalous to the Church.

Thirdly, our sutes must be taken in hand to maintaine godly peace: for if all iniuries were put vp, there would bee no ciuill state or gouernment.

Fourthly, that the parties offending may be chastised, and brought to repentance for his fault : for if many were not repressed, they would grow worse.

Fiftly, law must be the last remedy, as Phisitions vse desperate remedies, when weaker will not serue, suen so must wee vse law, as the last meanes, when all other faile.

The summe of this Petition.

- 1 All men are sinners.
- 2 God onely forgiueth sinnes.
- 3 He forgiueth it through Christ.
- 4 He forgiueth it to them that confesse and forsake it.
- 5 We may know in our selues, that our sinnes are pardoned.
- 6 The enuious man can haue no pardon.

E 3 Lead

A fruitfull Exposition

Lead vs not into Temptation.

Coherence.

This Petition is ioyned with the former, to teach vs, that as wee must carefully pray for pardon of sins past, so also wee must endeavour to prevent sinnes to come: wee must not fall againe into our old sinnes neither must wee be overtaken with new sinnes.

Having obtained forgiveness of our sinnes, wee desire of the Lord to be presented with vs, that wee fall not againe into them

Though God forgive vs our sinnes, yet hee doth not free vs of naturall corruption, but that still remaineth and is left behind as the very seed and spawne of new sinnes: so that in respect of this,
every

vpon the Lords Prayer.

euery one of Gods childzen hath his hands full, and enough to doe to withstand sinne, after hee is iustified and sanctified.

Wherefoze, whereas it may bee objected, what need hee care for temptations that hath the pardon of his sinnes?

Answer.

Because forgiveness of sinnes, and grieuous temptations bee vnseparable companions, for there is no man in this world so beaten and buffeted with temptations, as the penitent sinner that cryeth for the pardon of his sinnes.

This is the estate that few men in the world are acquainted with, for many are neuer troubled with temptations, but liue in all peace and quietnesse, both in body and soule: for when the strong man armed keepeth his house, the things that hee possesseth are in peace, Luke 11. 2.

Whereby is signified that the wicked of the world, being possessed

A fruitfull Exposition

of Sathan, are not a whit molested by him with any temptations, neither need he trouble them, seeing he hath them to commandement to doe what he will.

But when a man once beginnes at make conscience of sinne, and to sue vnto the Lord for pardon of his offences, and still continueth in dislike of sinne, and Sathan, then the enemy bestirreth him, and vseth all meanes to bring that man to confusion.

Obiection.

Some Christian conscience may reason thus, no man is so troubled with sinne and Sathan as I, therefore I am not in Gods fauour, but am a plaine cast-away.

Answer.

If pardon of sinne and temptations goe together, all is contrary: if thou hadst no griefe for sinne, no buffetting of the enemies, the Flesh, the World, and the Deuill, thou couldst not bee in
Gods

vpon the Lords Prayer.

Gods fauour, but vnder the power of
Sathan: now this great measure of spi-
rituall temptations is a signe rather of
Gods loue : for whom God loueth. the
Deuill hateth : and where GOD
worketh in loue, the Deuill worketh in
malice.

Sence.

These wordes be but all one Petiti-
on, which hath two parts; the latter
being a declaration of the former, Lead
vs not into temptation, how is that
done? by deliuering vs from euill.

Temptation.

Temptation is all wicked motions
which intice vs vnto sinne.

Temptation is nothing else but the
entisement of the soule or heart, either
by the corruption of mans nature, or
the allurements of the World, or the
Deuill to any sinne.

Kindes

A fruitfull Exposition

Kinds of Temptations.

Temptations are of diuers sorts, either of the Deuill, the World, or the Flesh.

First the temptations of Sathan are not onely innumerable, but also most Sly, subtile, and pitched in method against vs, and framed to euery mans humors.

Therefore he is called, the tempter, of his disposition, study and care, Matthew 4.1. The Apostle also saith, He was afraide least the Tempter had tempted them: 1 Thess. 3.5.

Our first Parents had triall, with the great losse of all Mankinde.

Christ was tempted by him: Matthew 4.1.

2 Sa. 24.2.
Hee draue King David into that minde, that of pride he commaunded the children of Israel to be numbred.

Pet. 5.8.
Luk. 22.32.
Hee is our professed Aduersary, the roaring Lion that goeth about, &c. hee seeketh to winnow vs.

Therefore we had neede to take heed

vpon the Lords Prayer.

of the traines and traps of this deadly enemy.

In the second place commeth the World with her two breasts, Profit and Pleasure: and with them she carrieth away thousands.

Thirdly, our Flesh continually fighteth against vs, and is our capitall enemy, and most deadly foe: hereof the Apostle saith, I see another law in my members, rebelling against the law of my minde, Rom. 7. 23. Againe, the flesh lusteth against the spirit, Galat. 5. From hence springs all euill motions.

(Lead vs not) or carry vs not into temptation: to be led, is to be overcome of the temptation when it preuaileth, and wholly gets the victoꝝ: so as men tempted are brought to perdition, the meaning is this, when wee are moued or inticed to sinne: Lord keepe vs that wee be not overcome, and giue thou an issue with the temptation.

To be led into temptation, is by the iust iudgement of God to bee deliuered ouer, as bondslaues to the Deuill, and to our owne lusts, and that oftentimes,
either

A fruitfull Exposition

either for our vnthankfulnesse, con-
tempt of his Word, societie, nourishing
of secret sinnes, pride, presumption, or
such like.

Obiection.

God is iust, and cannot sinne : but if
he leade men into temptation, then is
he the authoꝛ of euill.

Answer.

Many fearing to charge God with
sinne, reade the words thus, Suffer vs
not to bee led : but the Text is merely
plaine, Lead, or carry vs not.

2 Sa. 24. 1.

The Scriptures elsewhere vse the
like phrases of God : for God is said
to harden the heart of Pharaoh, Exo-
dus 7. 3. And againe, G O D moued
David to number the people. And
againe, G O D sent strong delusions,
that men might beleecue lies : 2. Theff.
2. 11.

Therefore as G O D hardened Pha-
raohs heart, moued David to number
the

vpon the Lords Prayer.

the people, deliuered the Gentiles into a reprobate minde: and so, in the same sense, hee leadeth men into temptation.

Obiection.

God tempteth no man, Iames 1. 15.
therefoze he leadeth no man into temptation.

Answer.

True it is, that in Saint Iames sense, God tempteth no man, that is, mo-
ueth no man to sinne, but as hee saith,
Euery man when hee is tempted is
led away, and snared of his owne con-
cupiscence.

Gods tempting of men, is after two
sorts, respecting the praise of his iustice,
and the praise of his mercy.

Touching the first, he doth sometimes
foz former euills throw vs to the De-
uill, yet hee is not the authoz of euill,
when after this sort hee leadeth vs into
temptation, foz he doth it iustly foz some
notable

A fruitfull Exposition

notable euill which he seeth in vs.

Touching the second, hee tempteth vs for the praise of his mercy, when hee trieth and proueth vs by corrections and chastisements, as pouertie, reproches, contempts, afflictions, &c. in which respect David saith, Proue me, O Lord, and try me : and S. James saith, Blessed is the man that endureth temptation : for after he is tried, hee shall receiue the crowne of life, which God hath promised to them that loue him, Iam. 1.

In this sence Abraham and Iob were tempted, that is, tryed.

Then wee see how God tempteth after one sort, and Sathan after another. God for our good by humbling and tri- ing of vs. The Deuill for our hurt and vtter destruction. Therefore, though God lead men into temptation, yet is he not the authoz of euill.

There bee foure respects, in which God may be a worker in temptations, and yet free from sin.

First, hee tempteth by offering occa- sions and obiects, to trie whether a man will sinne or not, as a master that lay-
eth

vpon the Lords Prayer.

eth a purse of money in his seruants way, which hee suspecteth. This triall is no sin in the Master, though the seruant sinne in stealing: Thou shalt not hearken vnto the words of the Prophet, or dreamer of dreames, for the LORD thy GOD proueth thee, whether thou loue the LORD thy GOD with all thy heart, Deut. 10.

Secondly, God leadeth into temptation, by withdrawing of his grace: neither can this be a sinne in God, because, he is bound to no man to giue him grace, and here is a difference betwene the tempting of God, and of Satan: God holds backe grace when he tempteth, the Diuell suggests euill motions.

Thirdly, euery action, so farre forth as it is an action, is good, and of GOD, for in him we liue, moue, and haue our being: Therefore God is a worker in temptations so farre forth as they are actions. One man kils another, the very mouing of the body in the doing of this villany is of God, but the wickednesse of the action, is from man and the Diuell: a man rideth vpon a lame horse
and

A fruitfull Exposition

and stirs him, the rider is the cause of the motion, but the horse himselfe of the halting in the motion: so, God is the authoꝛ of the action, but not of the euill in the action.

The fourth way, is in regard of the end, for God tempts his seruants to correct and humble them for their sinnes, to try their patience, faith, and loue, &c.

(Deliuꝛ vs from euill) that is, free vs from the power of the World, the Flesh, and the Deuill: so euill in this place is onely from the Deuill, but we may take it moꝛe largely, for all spirituall enemies, as S. Iohn saith, the whole world liueth in euill, vnder the power of Sathan and sinne: our Lord Iesus likewise saith, I pray not that thou would take them out of the world, but that thou wouldst keepe them from euill, Iohn 17.

These wordes therefore, as hath beene said, are an explanation of the former, for when a man is deliuered from euill, hee is not led into temptation: the cause being taken away, the effect

vpon the Lords Prayer.

effect ceaseth.

The summe of all, is this, that for as much as we are by nature so feeble and weake, that we are not able of our selues to stand one minute of an houre against our spirituall enemyes, that therefore God would vphold vs, and, strengthen vs by the power of his spirit, that we faint not in this spirituall combat: therefore our Saviour saith, Watch and pray, that you enter not into temptation: for the Spirit is willing but the Flesh is weake.

That there is nothing more weake then man, so soone as he is left of the hand of God, we haue many testimonies and examples in the Scriptures: for thus saith the Prophet, The Lord knoweth whereof we are made, he considereth that we are but dust.

Christ also sayth, Without mee you can doe nothing.

Dauid, Peter, and all the Apostles were examples of many infirmities.

Dauid, when hauing a little rest from continuall warre, he, by and by, fell into adulterie. 2 Sam. 11. 13.

¶

Peter

A fruitfull Exposition

Peter, when being afraid of a Dam-
sell, he denied Christ.

The Apostles, when they forsooke
their master.

If this befall them which were in-
dued with so notable graces, what
ought euery one to thinke ?

For thine is the Kingdome.

THis conclusiue reason, containeth
the cause, for the which we craue
all the former things, namely for that
they centerne his Kingdome, Power,
and Glorie : for by the first three, his
Kingdome is made manifest, and by
the last three his Power is exercised :
whereupon followeth the increase of
his Glorie.

Furthermoze, this conclusion is ad-
ded to encourage vs with boldenesse,
and

vpon the Lords Prayer.

and assurance, to come vnto **G O D**
in Prayer : for first, we know, that
hee is able to grant all these Petiti-
ons, because hee is a God of Kings
doomes and Power. Secondly,
we know that he will graunt
them, because they concerne
his owne glory : and so
is our faith and assu-
rance confir-
med.

F I N I S.





A Godly and zealous Prayer,
to be said at all times.

By H. S.

Eternall G D D, almightie, and
most mercifull: wē thy vnwoz,
thy seruants prostrate befoze thy
Throne of grace, doe yēelde our selues,
Body and Soule vnto thē, for all thy
benefits which thou from our birth hast
heaped vpon vs, as though wē had al-
wayes done thy will: although wē, oc-
cupied about vaine things, neuer mar-
ked, neuer looked, neuer serued, neuer
thanked thē so heartily for them, as we
do a mortall friend for the least curtesie.
Therefore wē come with shame and
sorrow to confesse our sinnes, not smal,
but grievous, not a few, but infinite,
not past, but present, not secret, but pre-

A godly Prayer.

sumptions, against thy expresse word
and will: against our owne conscience,
knowledge, and liking: if any had done
them but our selues, O Lord, if thou
shouldst require but the least of them
at our hands, Satan would challenge
vs for his: and we should neuer see thy
face againe, nor the Heauens, nor the
Earth, nor all the goodnesse which thou
hast prepared for man. What shall we
doe then, but appeale into thy mercy,
and humbly desire thy fatherly good-
nesse, to extend that compassion to-
wards vs, which thy beloued Sonne
our louing Saviour hath purchased, so
mightily, so graciously, and so dearely
for vs: we beleue and know, that one
droppe of his blood is sufficient to heale
our infirmities, pardon our iniquities,
and supply our necessitie; but without
thy grace, our light, our strength, our
guide, we are able to see nothing but
sinne, as wooll experience hath taught
vs to long, and the example of them
which are voyde thereof, whose life is
nothing else but the seruice of the
word, the flesh, and the Diuell

There

A Godly Prayer.

Therefore, good Father, as thou
in speciall fauour hath appointed vs to
serue thee, like as thou hast ordained
all other creatures to serue vs, so may
it please thee, to send downe thy hea-
uenly spirit into our hearts, change our
affections, subdue our reason, regenerate
our wills, and purifie our nature to this
dutie: so shall not thy benefits, nor thy
chastisements, nor thy word, returne
void, but accomplish that for which they
were sent, vntill wee be renewed to the
image of thy Sonne. Good Lord, we
beseech thee, looke downe in the multi-
tude of thy compassions, vpon thy mili-
tant Church, this sinnesfull Realme, our
Gracious Soueraigne King IAMES,
Queene Anne, Prince Charles, the
Prince Palatine, & the Lady Elizabeth;
the honorable Councel, the Ciuill Ma-
gistrates, the painefull Ministers, the
two Vniuersities, the people that sit in
darkenes, and all that beare thy crosse.
Gather vs into one Communion of thy
truth, and giue vnto euery man, a spi-
rit to his calling, that we being mind-
full of the account, and that we are cal-

A Godly Prayer.

led Christians, may firmly resolve,
spedily beginne, and constantly perse-
uere in doeing, and suffering thy holy
will Good Lord, blesse and sanctifie
our meeting, that no temptation hinder
mee in speakeing, nor them in hearing,
but that thy word may bee heard and
spoken as the word of **G D D**, which
is able to saue our soules in that day.
There is no cause O God, most iust,
why thou shouldst heare sinners, which
art displeased with sinne, but for his
sake which suffered for sinne and sin-
ned not : in whose name we lift
vp our hearts, hands, and
voyces vnto thee, praying
as he hath taught vs :
Our Father which
art, &c.



A generall thanksgiuing
to be vsed by all men,
at all times.

By T.S.

*will prayse thee, O Lord my G O D,
with all my heart : yea, I will glo-
rifie thy Name for euer : For great
is thy mercy towards me.*

O Blessed L O R D, and euer-
living G O D, whose mercy
is ouer all thy woꝝkes, and of
whose fulnesse we haue all
receined Grace foꝝ grace : I poꝝe
Sama,

A Thanksgiuing.

Samaritane that haue beene holpen,
healed, and honoured, by thy holy hand.
doe powze forth my heart unto thee,
that I may neither vngratefully re-
member thy benefits, nor vngraciously
forget thy seuerer iudgements, who both
in the one and in the other, hast beene
beyond all measure so gracious vn-
to me.

I thanke thee **L O R D**, for all the
externall and internall graces bestowed
vpon me, the Spirituall and Corporall,
the Celestiall and Terrestiall blessings
which I haue receiued.

And in earthly matters, **O L O R D**,
I acknowledge my selfe bounden vnto
thee, for my being, breathing, life and
motion. That thou hast made mee of a
more Noble nature then the rest of the
Creatures, Creating mee after thine
owne Image, enduing me with reason,
furnishing mee with excellent faculties
of the minde, and perfect sense.

And I giue thee thanks, **O Lord**
that thou hast giuen mee a Body so
sound & so free from great infirmities,
and hast set me in a calling so fit for my
con,

A Thanksgiuing.

condition, and giuen me such a competent estate. That thou hast preserved me from so many harmes in such dangerous accidents: as in Thunder, lightning, plague, pestilence, fire, and water: and from the assaults of Theeves and robbers by Sea and Land, attempted or intended against my body, house, or goods, and deliuered me out of so many troubles and vexations as I haue falne into.

O LORD, how am I bound vnto thee, y thou hast lent mee such kinde friends, and that I liue in such honest reputation among my neighbours: y I haue such libertie of seemely recreation, such quietnesse of life, such opportunitie of well doing, and thine Angels by thine appointment to protect & safeguard me in all my waies.

These things. **O LORD**, I enioy though unworthy, by thy goodnesse: whereas there be many that haue not found the like fauour at thy hands, Blessed be thy Name therefore. And yet, **O LORD**, thou hast bene much more gracious vnto me; thy Spirituall

A Thanksgiuing.

rituall fauours and thy Celestiall blessings, exceed all these. Therefore as I am bound, so, much more I blesse thee, that thou didst elect me before all worlds to glory: that thou didst worke my redemption by the blood of Christ Jesus, in his bitter Passion: that I was bozne in the light of the Gospell to know thee, and through Sanctification in thee, haue had the grace to take vpon me the profession of the Truth, to abandon all Superstition and Heresie, and in some measure to keepe my selfe vnspotted of the world.

Oh, what shall I giue vnto my LORD, that hath done so great and mightie things for me? O LORD, I giue thee thanks that thou hast giuen me such an Honorable Calling and vocation of Christianitie, that thou hast incorporated mee a member of the Church, giuing me such a gracious portion of Faith, hope, loue, zeale, patience, peace and ioy, the beginnings of Regeneration.

What am I, O LORD, that thou hast graunted mee such things?

to

A Thanksgiuing.

to receiue such profit by the pzaching
of thy Word, and the Priuiledge of thy
blessed Sacraments, to be washed with
thy blood, to sit at thy Table, and to
feede on thee the euerlasting Bread:

These I thanke thee for, and
also euen for my part which I haue in
the Communion of Saints; for the be-
nefit which I haue of their Prayers in
the Church militant, the aide of their
counsels, with the pleasure and comfort
of their godly examples, for the better-
ring of my life: that thou hast giuen
mee a care to vse a good Conscience in
dealings in this world, and an earnest
desire to continue so still: yea, rather
to grow the better.

And in fine, I cannot forget (O
Lord) thy mercy of longnanimitie and
patience toward mee, that thou hast
graunted me so long and so large a time
of Repentance, and hast vouchsafed mee
therein to haue thy Sonne I E S U S
C H R I S T for my Mediatour, by
whose intercession my Prayers haue
accesse vnto thee, and receiue their hap-
pie answeres.

A Thanksgiuing.

I praise thee. I glorifie thee, I magnifie thy blessed Name, O LORD, by whose goodnesse I want nothing fit for a Christian; nor any thing that may fit mee for Heauen : where, I thanke thee, for making so glorious a provision, and such a gracious preparation for my Soule, and whither I beseech thee to bring mee, O my GOD, in thy due time, and in the meane time to continue thy goodnesse vnto mee, for Iesus Christs sake, my onely Sauiour and Redeemer,
Amen.

Soli Deo Gloriz.



E I N I S.

g
D
fi
v
se
I,
v
o
e



